SERMON

Preached before

HIS MAJESTY

on GOOD-FRIDAY

at Whitehall, March 24. 166⅝.

By J. DOLBEN, D.D. Dean of Westminster, and Clerk of the Closet.

Published by His Majesties Special Command.

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Out of the Gospel.

19. Ch. St. JOHN, part of the 19. Vers.

Jesus of Nazareth King of the Jews.

ALthough I am by my Place, and the honor usually vouchsafed me to appear here on Good Fryday, a Preacher of ill *Omen* and abode, one engaged ἐναγγελίζεσθαι λύπας καὶ δάκρυα, to be an Evangelist of sad uncomfortable things: And you may expect from me at least a Tragical doleful representation of our Saviours Crucifixion, That I shall call you to contemplate all the bloudy stages of his conflict with Sin and Death, to meditate on the several aggravations of his sufferings, and consider *if ever any sorrow were like unto his sorrow wherewith the Lord afflicted him in the day of his fierce anger*; And not shew you those things as in a Scene or *Land-*

Phalaris. Ep. a.

Lam. 1. 12.

scape

ſcape, but with a vehement aſtoniſhing Rhetorick, (ſuch as the Subject will furniſh to the meaneſt Orator) force and drive them home into your ſouls, recollect all the ſad thoughts which have been fermenting in your breaſts during the *Lent* paſt, and actuate them in one pungent amazing ſorrow, able not onely to fetch tears from your eyes, but even to repeat his *Agonies* and draw ſhowers of *Bloud* from every heart that is not more infidel then *Judas* or *Pilate*, more inſenſate then the earth it ſelf, and harder then the rocks and ſtones about *Jeruſalem*. Nay further yet, you may juſtly look that I ſhould this day come up with a *Diſcipline* in my hand, turn all the whips and thornes and nailes upon my Auditory; launce and wound your Conſciences, by convincing you that your ſelves have inflicted, and daily by your ſins do inflict thoſe pains which you *bewaile*, act thoſe *Treaſons* which ye condemn and abhor, execute thoſe inhumane *Butcheries* which you tremble at, are confounded and ready to dye at their very apprehenſion. Though to do all this, and ſo make it your Paſſion day, as well as your Saviours, would be moſt ſutable to my office, and appoſite to the buſineſs of our preſent meeting; Yet I have now choſen to put on another *Perſon*; Not to *lament* the ſhame and cruelties, but to *Celebrate* the Triumphs and Glory of Chriſts Paſſion, to do *Homage* to the King of ſufferings,

and adore the Majesty of our Lords abasement; Discovering to you, not onely that the Contumelious addresses of Honor, the mock Purple, the counterfeit Scepter, and the Bloody Diadem of Thornes, were, as St. *Chrysostome* phraseth it, αἰνιγμα τ̃ κατὰ φύσιν βασιλείας, Mystical representations of a real Kingdome, while they upbraided his vain affecting a false one; But that this whole Treatment, so entertain'd by Christ as it was, did directly signifie and declare him to be Messiah, the King both of Jews and Gentiles, and that having already punctually fulfill'd what the Prophets of old had spoken concerning his Birth and life, there remains now nothing to compleat the Demonstration, but that he answer all the Types and Prophecies of his Death too, *That the Captain of our salvation be made perfect by sufferings! Perfect* in the whole latitude of the * original word, consecrated and inaugurated upon the *Altar* and Throne of the Cross; while the souldiers are busily anointing him with the most Precious ointment which the world ever saw, his own inestimable Blood, and *Pilate* becomes both his Herald and his Champion, proclaiming him with defiance to his enemies,

Chrys. Tom. 5. λογ. ρμε.

Heb. 2. 10.

* τελειῶσαι.

King of the Jews.

THat his Title may appear good, and well cleared and justified by this procedure, I will set it forth, 1. By opening to you what

this Magnificent Stile, *King of the Jews*, imports; what Royalty and Dominion was by God design'd to *Meſsiah*, challenged and exerciſed by our *Saviour Chriſt*. 2. Shew you that this ſhameful, cruel Death did apply all that honour and power to *Jeſus* of *Nazareth*, demonſtrated him to be the very perſon promiſed by God, repreſented by Types, deſcribed by Propheſies, expected by the whole Nation of the *Jews*, under the Names of *Shilo*, the coming King, *Meſsiah* the Prince.

THE Firſt Part of my Text is to declare the Nature of Chriſts Kingdom. And this we are therefore concern'd carefully to examine; becauſe from their miſtaking this, fancying a temporal, in ſtead of a ſpiritual *Meſsiah*, aroſe the *Fundamental* Errour of the *Jews*, and all their prejudice againſt Chriſt: That *God* would one day *raiſe up unto them out of their Brethren, a Prophet like* and ſuperiour *to Moſes*; a Prince whoſe *Dominion ſhould extend from one Sea to the other*, to whoſe *Scepter* the *Kings* of the Earth ſhould ſubmit their Majeſty: They were at all times ſo confident, that this conceit made them triumph in the midſt of their Captivities; Deſpiſe, and in their own thoughts reign over their Maſters and Conquerors; nay, even yet, after ſo many Defeats of their deſires, ſo long and dreadful Deſolation, makes them threaten and deſign to ruine all Kingdoms where they are diſperſed. That about the time of our Saviours *Incarnation*, this Great Perſon ſhould

Deut. 18. 15

Pſal. 72. 8. 9, 10, 11.

ſhould diſcover himſelf, their ſollicitous examining the Records of Scripture had aſſured them; they had computed diligently the Periods of *Daniels* Chronology, compared all coincidences of Affairs which anſwered his Predictions; and from thence ſetled in themſelves a ſeeming pregnant hope, and ſpread even among the Gentiles an expectation of a mighty and happy Prince now to ariſe in *Judea*, who ſhould Govern the World. This alarm'd *Herods* Jealouſie at the arrival of the *Magi*: And this Tradition help'd to interpret unto thoſe wiſe men the portent of that *New Star*, which their skill in Aſtronomy had made them obſerve. This made the *Jews* take fire on every little occaſion, run into war at the call of every Raſcal that was bold and wicked enough to head their Rebellions: And therefore it was no wonder, when the Fame of Chriſts Miracles reported him a man like to anſwer the largeſt of their wiſhes, that they flock'd about him with importunate Eagerneſs: Nor was it the light and giddy multitude alone that fix'd their hopes on him; even the moſt ſage and cautious of their Rulers had a vehement ſurmiſe that *he ſhould redeem Iſrael*. But when he open'd himſelf fully, preaching only *Innocence*, *Obedience*, *Poverty of Spirit*, *Contempt of worldly Advantages*, and *embracing Affliction*; When he lived poor, and converſed with them that were ſo; declined reſpect and honour, and refus'd the offer of a Kingdom: When in ſtead of freeing his Countrey

Cic. de Divinatione. l. 2. circa med. Virgil. Eclog 4 Sueton. in Veſpeſiano Tacit. Hiſtor. l. 5.

Sueton. ubi ſupra Joſeph. περὶ ἁλώσ, l. 6. c. 31.

Countrey from *Roman Tributes* and Exactions, he determined in favour of *Cæsars* right, and was so far from undertaking a war to deliver himself or others from oppressing Power, that he instructs his Scholars to offer their *left Cheek to him that should strike them on the right*, and make no other return to their most injurious persecuters beside blessings and prayers; these were so contrary to the *Jews Hypothesis*, so disagreeing with that *Idea* and Fancy which they had cherished, of a fighting, conquering, triumphing *Messiah*; Poverty was so unlike to raise and pay *Armies*; Meekness so unfit to rout *Legions*; *Patience* so unable to break the yoke of *Servitude*, to shake and subvert the *Roman* Empire; that their defeated *Hope* turns to *Scorn*, their Kindness to Rage and Cruelty: And because *Jesus* will not be their Captain, he must be their Martyr, and *suffer* for their seditious *Thoughts* and *Designs*, because he will not act them. You see what Scribes and Pharisees mean by *King of the Jews*; and therein, how ill Interpreters *Carnality* and *Self-love* are of the Mind of God; how little room souls full of the world have for the entertainment of spiritual Benefits; how hard it is for men whose *Affections* are rivetted to the Earth, to raise themselves up to *heavenly* contemplations. Should I let my self loose to enumerate all the absurd and monstrous Dreams, the contradictions and impossibilities which the *Jews* embrace; how they confound all the Principles and Rules of humane

humane underſtanding, jumble and invert the *Series* of times and actions, and diſturb the whole frame of Nature, meerly that they may force themſelves to apprehend in the Shell and Outſide of a Propheſie, Fleſh in ſtead of Spirit, Earth in ſtead of Heaven, a filthy robbing *Barchocab*, a murdering Villain and *Bouteſeu*, rather then a *Jeſus*, Prince of Peace and Life; you would extreamly pity ſuch miſerable Deluſions, and ſay, their Fathers, who long'd for *Leeks and Onions*, but loath'd *Mannah*; wiſh'd to return to ſlavery and making Brick in *Egypt*, rather then enjoy the delights and plenty of *Canaan*, had appetites far leſs *corrupt*, wills leſs debauched then they. But to our buſineſs. 'Tis moſt true, all great things are ſaid of *Meſſiah* in the *Pſalms* and Books of the Prophets, and they generally expreſſed under the Symbols of earthly power and happineſs: But that was Gods way of dealing with the *Jews*. They were a fleſhly People, and God bred them under a ſuitable fleſhly *Oeconomy*, drew them on to his ſervice like *children* with entertainments agreable to their *infirmity*; That they might grow up under the Pupillage and imperfect inſtitution of the *Law*, and by its Carnal Ordinances and Rewards, as by the art of a School-maſter, be made fit for and led unto *Chriſt*. Conſider, I pray you, that no man apprehends any thing he knows not, but by *analogy* and likeneſſe to ſomewhat that he already underſtands (of which we have a ready vulgar in-

instance in the impossibility of making a *Negro* of *Guinee*, or even a Native of our own *Barbados*, conceive what frost or snow can be, till he hath seen a winter in *England*) and you will presently discern how necessary it was that God should represent to *Jews*, who thought of no happiness beyond a perpetual affluence of plenty in *Canaan*, those infinitely greater, but spiritual Blessings which he design'd them in his Son, under the figure and shadow of such things as they were affected with. St. CHRISOSTOME says well and judiciously, That had the spirituality of Christs office been plainly and nakedly declared by the Prophets, none of the Jews would once have thought on him before his coming, or regarded him when he came. And therefore though all the other Prophecies were so delivered as to be clear and intelligible to those who received them; yet, such as concern *Messiah* had a vail and shadow of earthly things drawn over them, that the people might not be dazled and confounded with too much brightness and glory; but approach chearfully, and comprehend by degrees that Mystery which they contain'd, being allured and engaged to taste and like its spiritual Divine intention by a Preparatory relish and pregustation of Carnal Promises. All which we find distinctly exemplified in the carriage and temper of Christs own twelve chosen Disciples. To the same purpose, though

Tom. 6. λογ. ξγ. per totum.

though on another occaſion diſcourſeth *Maimonides* himſelf, aſſigning this for the reaſon why God preſcribed by *Moſes* ſuch an outward and fleſhly way of worſhip to the Jews, "Becauſe, ſaith he, "that people who had ſeen the Egyptians and all "other Nations adore their Idols with ſacrifices con- "tinually ſmoaking upon their Altars, conſecrating "themſelves and their oblations with bloud, wine, "ſalt, and perfumes, and other ſenſible rites, were "not then capable of a mental internal Religion, could not ſuddenly be brought to leap from one contrary to another and apprehend how to ſerve God onely in *ſpirit and truth*; And therefore it was ſufficient for that time, to draw them from thoſe falſe and ridiculous Deities, from offering one Beaſt to another, from burning incenſe before a Cat or Crocodile; and engage them to worſhip the one true God, though in a faſhion not unlike that which they obſerved the Heathen to uſe toward their *Abominations*. *More Nevoc- him Par.3 c.32.*

Which aſſertion as it expreſly avows what I now inſiſt on, The neceſſity of Gods condeſcending to ſpeak to the Jews in ſuch a Dialect as they would underſtand, and propoſe ſublime and heavenly notions in termes ſuitable to their low thoughts; as we ſee thoſe curious men who eſtabliſh a kind of diſcourſe and correſpondence with *Birds*, are forced to whiſtle and chirp like them: ſo does it, by the way, give us the con-

 feſſion

feſſion of that learned *Rabbi*, That the whole carnal Oeconomy of the *Law* was in God's original intendment temporary, not deſign'd to continue always, being but an imperfect rudiment, attempered to their preſent infirmity; A rough draught of a more excellent reaſonable ſervice, Perfective of humane Nature, Worthy of God, and apt to elevate the ſoul, and bring it near to him that ſhould be revealed in the *fulneſs of time*, or, as the *Jews* ſometimes ſpeak, *in the days and Kingdome of Meſſiah*; which obſervation will go a great way towards the determining the main controverſie between us and them. Nevertheleſs, this vaile upon the face of *Moſes* was not ſo dark, the cloud which cover'd the Myſtery of Chriſts ſpiritual Kingdome was not ſo thick and impenetrable, but that conſidering diſcerning men might have ſeen through it, had there not been another vail and cloud upon their hearts, had they not lov'd that too much which lay neareſt to their *ſenſes*: For ISAIAH brings in Chriſt with the *Spirit of the Lord upon him*, Anointing him, *i. e. making him his Meſſiah*, to the end that he might *preach the Goſpel to the poor*, whom Scribes and Phariſees thought unworthy, prophane, and ſuch as it would be a kind of ſacriledge to caſt away their Doctrine upon; To heal the broken-hearted, not to add affliction and vengeance to their grief; to preach *deliverance to the Captives*, not to enſlave and deſtroy all

Iſaiah 61. 1. Luke 4. 18. 19. 7 22. John 7. 49

all Nations of the world, as the Jews expect; to *reſtore the blind* their ſight, and *ſet at liberty* thoſe that are bruiſed; illuſtrating their ſouls with Divine light and Graces, redeem the contrite from the preſſures of ſin, and the bondage of Satan, and proclaiming the *acceptable yeare of the Lord*, the perpetual Jubile of laſting eternal comfort to the poor that hear his voice. DANIEL deſcribes him, making reconciliation for iniquity, and introducing *everlaſting righteouſneſs*. JOEL (as he is cited by St. *Peter*, and his prophecy applyed to the times of the Goſpel, *Acts* 2.) promiſes, that in his time Gods Spirit ſhall be *poured out upon all fleſh*; and the gift of Prophecy and Viſion (which had ceaſed ever ſince the Captivity) beſtowed upon all ages, ſexes and conditions. MICAH ſets out *Meſſiah* extirpating Idolatry, and bringing in the Heathen to ſerve the true God. And that his ſpiritual Dominion might be compleat and abſolute, MALACHI repreſents him reforming and *purifying* the Jewiſh worſhip; Coming *as a refiners fire to purge the ſon's of Levi as Gold and ſilver, that they may offer unto the Lord an offering of righteouſneſs*. Sure all theſe are more then earthly actions, Offices deſigned to ſome higher purpoſe then filling the Jews Basket, and encreaſing the milk and honey of *Canaan*. And therefore it would be much more commodious for the *Jews*, to embrace the ſpiritual ſenſe of other *Prophecies* which fall in naturally and ſweetly

Dan. 9. 24.

Joel 2. 28.

Micah 4.

with theſe that I have mentioned, and all together preſent us a coherent beautifull proſpect of *Meſſiah*'s Kingdome, then to make him fight with himſelf as fiercely as with *Gog* and *Magog*, ſet one part of his Character to contradict and deſtroy the other, and all of it to oppoſe the mind of God, and that great end for which he deſigned and promiſed to ſend Chriſt into the world. How much more Rational as well as more Pious is it, to acknowledge, That God may be as good as his word, when he is extremely better? perform his Promiſes moſt graciouſly, by giving things infinitely more valuable then the letter of his undertaking imports; in ſtead of Corn and Wine and Oyl, conſigning to us an aſſurance of competent proviſion for our bodily needs, and therewith a fulneſs of Content, and Heaven into the bargain? then to depend upon impoſſible events, and brutiſh expectations; ſuch as make the *Paradiſe* of *Mahomet* ſeem a ſober and ſevere refectory; and the moſt prodigious *Fables* of Heathen *Poetry*, modeſt and probable Inventions: Unworthily to diſparage the Goodneſs of God, by ſuppoſing that he hath no greater Bleſſings even in this life, for men whom he hath inſpired with Rational Divine Souls, on whom he hath ſtamped the ſignature of his own Image; then ſuch low ſenſual ſatisfactions as are enjoyed equally, perhaps with more guſt, by the Beaſts which periſh: no better treatment for his own Elect precious

cious People, whom he vouchſafed to teach and govern by his immediate *Word* and Power, then what he ſcatters without diſtinction among the Heathen who have not heard of his Name? To abaſe and undervalue his Wiſdome by imagining that it hath found no more efficacious methods to advance that Righteouſneſs which *David* and the other *Prophets* ſo highly celebrate in their deſcriptions of *Meſſiah's Government*, then the allurements of earthly Proſperity, which we know by many notorious examples of the *Jews*, and (God wot) by a nearer experiment in our ſelves, are more apt to produce contrary effects, to make men grow wanton when they are full and fat, Kick and Rebel againſt God in the ſtrength of his benefits. How glorioufly are the Predictions of *Meſſiah's* Victories and Triumphs fulfill'd in Chriſt's conquering Sin and Death, ſubduing and captivating the powers of Hell? and how unworthy is it of his greatneſs, to bring him into the world onely to avenge the *Jews* of their enemies, which *Shamgar* with an Ox-goad, *Sampſon* with an Aſſes jaw, *Gideon* by a ſtratagem of Trumpets and broken Pitchers, nay *Deborah* by her feminine conduct, with the help of *Jaels* nail and hammer, might have perform'd as ſucceſsfully as he? How repugnant is it to that meekneſs and beneficence which the Scriptures attribute to him, *His coming down like rain into a fleece of wool*, and as the ſtill and fatning Pſal. 72. 8.

fatning drops which water the ground, his deliverng the poor when they cry, pitying, preserving the helpless; to set him out with a *Comission* like a *Turkish* or *Tartarian* General to haraſſe and Depopulate the Earth; establishing peace, as our Countryman *Galeacus* in *Tacitus* says the *Romans* did in his time, by *Vastation* and *ruine*; taking away Lyons and Bears from *Jerusalem*, and becoming himself more devouring and savage then all the beasts of the wilderness; Making all nations blessed through him, onely by vexing, afflicting and destroying all the nations of the World? I might run through the several other footsteps of *Messiahs* Kingdome extant in the *Old Testament*, and shew how eminently, and with how much harmony and consent they are verified in a spiritual sense, and what impossibilities, how many unworthy and vile consequences lye in barr against those absurd interpretations which the Jews catch from the outward sound of the letter, or rather from their own prejudice and Carnality. But the time will not allow me so large a course, nor does the Case need it. For after all their Tergiversations, all the shamefull discomfitures of their Nation in which obstinacy can engage them; They must be forced to acknowledg with us, that there is somewhat more then earthly greatness and felicity intended in these things, or else confess of themselves what the *Socinians* unkindly impute

ubi solitudinem faciunt pacem appellant: Tacit. in vita Agricolæ.

Isaiah 35. 9.

to

to their Fathers, that they have no hope or grounded belief of Heaven at all, becauſe they will eaſily grant, that among all the *Revelations* recorded in the Books of their *Canon*, nothing looks ſo far, or ſo directly towards Heaven, as do the *Prophecies* and Deſcriptions of *Meſſiah* and his Kingdome. And therefore now, in ſtead of diſputing any longer againſt their Cavils, it will be great Charity, to aſſert and make out this Truth for them: And that I will do from the mouth of their Father *Jacob*, who propheſies thus; *The Scepter ſhall not depart from* Judah, *nor a Law-giver from between his feet, until* Shiloh *come, and to him* the *gathering* or *obedience* of the Nations, *i. e.* till *Shiloh* come, and the Nations be gathered to obey him: So, in perfect accordance with the Original, a learned and happy Critick of our Nation underſtands the Text. Now we all ſee, that the Scepter is many Ages ſince departed from *Judah*; they have not for almoſt 1600 years been ſo much as a People, but ſcattered, proſcribed Vagabonds, driven like Chaff before the Wind over the face of the Earth. So that if *Shiloh* be not come already, he never can come, the poſitive preciſe limitation of his time being evidently paſt at the *Diſſolution* of the *Jewiſh State*. But then, if you recollect when that diſſolution happened, that *Titus* deſtroyed their *Temple-ſervice* and Commonwealth, juſt when the Nations were gathered to the obedience of Chriſt, when the *Gentiles* began to

Gen. 49. 10.

See *Mr. Mede* diſcourſe 8.

to receive the Gospel at the preaching of his Apostles; You will believe that old *Jacob* was vouchsafed on his Death-bed a sight and revelation of Christs Spiritual Dominion, and dyed in that hope; Promising to *Judah*, (now the head of his Family) That some face of Government should always be preserved among the Children of *Israel* (as there was in their greatest distresses) untill *Shilo*, *Judah's* son after the flesh, should begin to reign spiritually in the hearts of Men, till both *Jew* and *Gentile* should submit to his Scepter of righteousness, and be govern'd by the Divine Laws of his heavenly Discipline. By this prime fundamental Prophecy, you see the purport of all the rest; For nothing can be more expresly foretold then is Christs *Spiritual* Kingdome in these words; Nor was ever the event of any Prophecy so signalized. A Nation *chosen* by God from the Mass of mankind, a solemn way of *worship* invented and prescribed by himself, both destroyed utterly, to proclaime and perpetuate the memory of its completion, and assure us that Gods Temporal favours in *Canaan* were but Types and shadows, the substance whereof is Christ, and therefore they ought of their own nature to vanish and disappear, when he brought in the solid eternal blessings of his heavenly Kingdome, which they prefigured. So that I shall not need now to add any more upon this head unless it be to give you a short,

but

but real view of that Kingdome in Chriſts own exerciſe and adminiſtration of it. Look therefore into his *Sermon* on the *Mount* (I had rather you ſhould find it in your hearts then in your Books) where you ſhall diſcover a *Perpetual Edict* of that Law by which Chriſt will govern his Kingdome, and a *Scheme* of that Policy whereby it muſt ſubſiſt. A Divine Law, and a Policy all ſpirit. Had a *Solon* or *Lycurgus* been to lay the Plot and groundwork of a Common-Wealth, you ſhould have ſeen an inſtitution apt to make their Citizens Rich, Politique and fierce, ſucceſsfull troublers of the World. Had *Machiavel* been the Contriver, he would have recommended Craft, Jealouſie, profound diſſimulation, crooked Arts of Deceit and Circumvention, advanc'd Ambition, Avarice, Rapine and Bloud-ſhed, the vertues of the *Iron* age, and the accompliſhments of *Cæſar Borgia*. Theſe are the methods by which worldly Greatneſs is uſually acquired and maintained. But Chriſt founds his Kingdome on nobler Principles, becauſe it's intereſts are of a ſublimer Nature. And therefore here, inſtead of anxious cares and fears, the ſollicitous plots and contrivances which carnal men ſet up as a *Counter-Providence* of their own, to check and controul that wiſdome which governes and ſuſtaines the World; We are taught, by retrenching and mortifying our deſires, to need little, and to be ſure of what we want by

asking it of God; And be happy, whether we obtaine our petitions or no, by our unconcernednesse for these outward things; Depending securely on that goodnes which suffers not a *Sparrow* to be unprovided for, nor a *flower* of the field to lack that nourishment and those influences which are requisite to maintain its verdure. Instead of that Ambition which makes men climb till they grow giddy, and most an end like Falcons *lessen* as they mount; We are directed how to find Honour in the Dust, in that Humility which makes us like the coequal Son of God. Instead of Fraud, Lying, Hypocrisie, which use to be called *Cunning*, but are fripperies of folly (for sure he that wants not wit hath no need to be a knave) Christians are shew'd a straighter way to their ends, by the rule of strict severe justice, with honest upright intentions, ingenuous open single hearts. Thus Christ builds his *new* and holy *Jerusalem*, descending out of heaven from God, according to St *Johns* description, and the elder designe of *Isaiah*, with *Chrystal, Saphyres, and Carbuncles*, where every part is transparent and seen through by its own light; That which is all beauty, needs hide nothing, and when its brightnes ought to illustrate others, must shine out; Twas onely sinne made nakednes inconvenient and shamefull, and that innocence which Christ design'd to retrive, takes away the fig-leaves from before our minds

Revel. 21 11, 12.
Isa. 54. 11, 12.

as

as well as bodies, introducing a ſimplicity which fears not *Momus* his window and privy light into our ſouls; A charity, apt to keep our Breaſts always open, ready to receive and cheriſh our Brethren. In the place of falſe perfidious friendſhips, thoſe kindneſſes which are but properties, and baits for Treachery; Chriſt advanceth a real affectionate amity and good will even to enemies, whoſe *Evil* we are commanded to *overcome with our good*, being taught a new skill, by heaping our Love like *Coals of fire upon their heads*, to ſubdue their moſt obſtinate hardneſs, and melt them down into the ſame Maſſe of Chriſtian charity with our ſelves: And that no pretence be left of hating any perſon under the notion of enmity, the very name of Enemy, and of Stranger, is for ever baniſhed the World; *The partition wall* of Jewiſh uncharitableneſs raz'd and demoliſhed, and every man become brother to every man. Indeed no body can properly be an enemy to a Chriſtian, becauſe he cannot truly hurt him, unleſs the Chriſtians own ſin give a ſting and venome to the others malice. For what can the ſuppoſed enemy do? He can make me *Poor*; Chriſt made himſelf ſo, and if I be *Poor in ſpirit* too, that conformity to my Saviour gives me a Title to his * *Kingdome*, where all my real ſolid Concernments are. He can make me *Mourne*, and then I ſhall be *comforted*. He can ſoften my Matt. 5. 3. 4.

meekneſs by oppreſſion and tyranny, and that gives
5. me an *inheritance in the Earth.* He can do me wrong,
and thereby need my Pardon, and offer me an
7. occaſion of being *Mercifull*, which ſhall ſecure
me the *Mercy* that I need infinitely more. He can
put me to thoſe fiery Tryals which may refine
8. and burniſh my *Purity*, and ſo make me more
fit to *ſee God.* He can take away my life, and ſo
ſend me ſooner to Heaven; give me an earlier
entrance into that Region of Eternal Bliſs, for
which the previous temporary Paradiſe of Chriſts
Spiritual Kingdome on earth is deſigned to pre-
pare me. I muſt not inſiſt on all the parts of this
Divine Sermon: In a word therefore, that one Gol-
den Rule of *Doing as we would be done by*; not onely
abſtaining from offering ſuch injuries as we are un-
willing to ſuffer, but doing all the good to the
Bodies and Souls of our Neighbors, which we deſire
to receive from God or Man; This ſhort, but com-
prehenſive Precept, which wiſe *Heathens* have ad-
mired, and almoſt Deified, would at once do all
the great things which the Prophets have in ſo ma-
ny *Allegories* and *Hyperboles* aſcribed to *Meſſiah*; this
Iſai. 2. 4. would *beat Swords into Plough ſhares, and Spears into*
Pruning-hooks; this would bring the *Wolf and the Lamb*
Iſai. 65 25. *to feed quietly together*, and make *the Lion eat ſtraw with*
the Bullock: Not by changing the nature of thoſe
Animals, as the *Jews* fondly imagine, and teach-
ing Wolves to graze, or Lions to pull their fodder
from

from a Rack: But by taming our ravenous appetites, cicurating our fierceneſs and rage, thoſe ſavage Beaſts within us, and introducing ſuch a ſweetneſs into the ſouls of men, as that Innocence may dwell more ſafely in the Arms of Power, and Strength be no longer a Terrour, but a Support and Guard to impotent Weakneſs, while every Chriſtian is a Protector, a Tutelar Angel and God to his Brother. You may now be ſure, Chriſts Kingdome is not of this World, which is in every inſtance ſo contrary to it; (I wiſh the ſame unlikeneſs were not too obſervable among his profeſſed Subjects, who allow, but follow not his Rule;) and *Pilate* had reaſon enough to reſt ſecure, that *Jeſus*, though he aſſerted himſelf to be *King*, could on theſe terms be no dangerous Rival or Competitor with *Tiberius*; ſuch a Kingdome might bleſs and proſper *Cæſars* Government, could not impeach his Power or diminiſh his Greatneſs.

It muſt now ſeem very ſtrange, after *Chriſt* hath ſo expreſly renounced all claim to *Temporal Authority*, convinced the *Jews* and *Romans*, that his *Kingdome is not of this World*, if any *Chriſtians* can be ſo bold as under him, and in his Name, to aſſume the Government of the *World*. It muſt be matter of deepeſt aſtoniſhment to thoſe who believe our Saviour ſpake truly when he told his Apoſtles, *The Diſciple is not above his Maſter, nor the Servant greater then his Lord*; that any Perſon, as *Vicar* to *Jeſus of Nazareth*. Matth. 10 24.

Luk. 12 13,14. *zareth* (who refused to *arbitrate* between contend-
9 58. ing *Brethren*, had himself no *house where to lay his head*, and admitted men into the condition of his
14 33. Subjects upon the terms of *forsaking* all worldly interests) should pretend to dispose of *Crowns* and *Scepters*, averr that by *Him Kings reign*, that *He* can pull down one, and set up another, and do it too when their weakness or misfortune gives him opportunity. *Pilate* would have been very jealous of such a Spiritual Prince, though the *Jews* perhaps would have liked him well; for he looks more like a *Lieutenant* of their *Messiah*, then a Deputy and *Apostle* of our *Christ*, who *treads* on the necks of *Cæsars*, and without a figure makes his enemies lick the Dust. Had the Apostles themselves own'd such a Commission, Christianity had never taken root in the World: Had St. *Peter* declared, that all *Power in Heaven and Earth* was given to him by God, he had been crucified with his heels upwards, not by the choice of his own Humility, but for a sutable punishment of his inverting the Doctrine of Christ, and turning the Gospel and the World it self up-side-down. Had Heathen Princes been alarm'd at first with this pretence; told, that while They and their People remained Infidels, a Christian Bishop might give away their Countrey to any one that should convert them by the Sword, (the old *Greek* pretence, ἡμερῶσαι τὰ βαρβαρικὰ) and if they embraced the Faith, and yet happened to err in any poin

Frederic. I. Imp. Pap. Alexand. 3

Terreni simul & cœlestis Imperii jus. Extr. Job. de major. & obed. c. si fr trum.

Acts 17. 6.

point of it, they ſhould be depoſable at his pleaſure; that by profeſſing Chriſtianity, they ſhould acknowledge to hold their Power and Dignity at the beck and good liking of their *Paſtor*, from whom, as the *greater Luminary*, they muſt derive all their faint influences and borrowed light, he alone having right to inſtitute earthly Powers, to judge all, and be judged of none, and therefore muſt in all things be obeyed, even of Princes, at the peril of their ſouls: Do you think the *Roman Emperors*, or the Monarchs of the *Eaſt*, would have been brought in to Chriſt's fold by theſe harſh invitations, this rough voice of the Shepherd? Would ſuch a Doctrine have placed the Croſs on the Crowns of Kings, made them *Nurſing Fathers to the Church*? I doubt it would rather have exaſperated their fury, ſharpened their perſecutions, and made cruelty it ſelf ſeem juſt and neceſſary, a provident endeavour to deſtroy Chriſtianity in its firſt conception, as a Viper which was like to tear out the bowels of its Mother. I know I am not wiſe enough to interpret the *Revelation*, nor am I bold enough to affix hard names without certain grounds. But we have ſome, who frankly enough call the *Pope* Antichriſt, ſounding out that name with all the force of their lungs, (which is great;) and yet (if it be not ill manners to make compariſon between ſo high pretenders) themſelves deſerve that Title as well as he, and upon the ſame Reaſon: For who-

Extr. de major. & obed. c. ſolitæ.

Extr. Com. tit. eod. Unam Sanctam, per tot.

who-ever advanceth in Christendome an Intereſt ſo directly contrary to that of Chriſt, is an *Anti-* or *Counter-Chriſt*. You know who they are which talk ſo much of advancing *Chriſts Scepter*, and the *Rod of his Power*; but you know likewiſe (by wofull experience) that all this is onely that it might become a *Rod* in their hands to eat up all other *Rods*, and be the *greater Serpent* when it hath done ſo. Beſide, there is among us a Peſtilent Deviliſh Sect, which we call *the Fifth Monarchy*, but ſhould call it the Sixth or Seventh, for the *Papacy* and *Presbytery* come both in before it; Theſe expect juſt ſuch a *Temporal fleſhly Kingdome* as the Jews talk of, urge all the ſame Texts, interpret them out of their Books, and would bring in the Dominion they aſpire to, like them, with Bloud, Confuſion and Ruine, make *Chriſt* reign among Thieves and Murderers; And as the former Temporaliſts would place Chriſt on his Throne, that *themſelves may ſit on his right hand and on his left*, ſo theſe cry up *King Jeſus*, onely for a ſtale and property to ſerve their deſign of binding the hands and eating the fleſh of other Kings, that the ſheep may tear and devoure the VVolves. But moſt certainly, were he now once more upon earth in the ſame lowly guiſe as before, Preaching the ſame ſpiritual Doctrines, advancing the ſame heavenly Kingdome, they would perſecute and crucifie him again as the *Jews* did,

for

for defeating their Carnal hopes and Deſignes. I have been the longer in clearing and aſſerting the ſpirituality of Chriſts Kingdome, becauſe in effect it concludes the whole Queſtion, and therefore I may make you amends by ſhortning the other remaining part of my diſcourſe. For ſeeing Chriſt had no intereſt or authority in earthly things; Seeing his *Empire* and Dominion was not to conſiſt in Temporal Power and Greatneſs, but in the eſtabliſhing ſuch a Rule in the hearts of his ſubjects, as might make them fit to reign with him in another world: 'Twill be no wonder, if he ſuffered unkindneſs in a ſtrange enemies Countrey, was advanced by Death and the ſteps of his Croſs to be crowned with glory and honor, to ſit on the Throne of God in the full enjoyment and adminiſtration of his Kingdome in Heaven, the reward and purchaſe of his ſufferings. Had I time, I might eaſily ſhew the great fitneſs and infinite wiſdom of this Method; but by Gods goodneſs and the Kings favour I may have another opportunity for that. My preſent undertaking obligeth me no further then to evidence the deſign of God, expreſſed by *Types* and *Prophecies* that *Chriſt ſhould thus ſuffer, and ſo enter into his glory*: My other Part.

Heb. 2. 9, 10. Rev. 3. 21.

FIrſt, for *Types*: And concerning them, I will freely yield all that can be demanded. *That they are illuſtrations rather then Proofs*, fit to open mens apprehenſions, to refreſh and ſtrengthen their memories, and confirme the Faith of Believers: But not able to convince, and enforce the *aſſent* of a pertinacious Gain-ſayer, who admits no part of our aſſertion. Yet with *Jews* (the great Maſters of Allegories) who acknowledge (unleſs when their hatred to Chriſt compells them to renounce all ingenuity) a great part of the *Moſaical* diſpenſation to have been *ſymbolical*, and doubt not, but that God did declare his mind by *Real* as well as *verbal* Prophecies; foreſhew future events by *Perſons*, *Offices*, *Rites*, and *actions*, as well as foretell them by *Words*; theſe things muſt be of great weight and conſideration. For which Reaſon the *Primitive* Fathers, though they uſe other Topiques againſt Heathen diſputers, and in the main controverſie with the *Jews*, inſiſt (as the Apoſtles did before them) upon the irrefragable arguments of Chriſts *miracles* and *reſurrection*, yet they refell their little exceptions againſt the circumſtances of his outward condition both in life and death, by inſtances of theſe *prefigurations* recorded in the Old Teſtament, indulging ſometimes to zeal and fancy, ſucceſsfully and artificially enough, conſidering whom

Ut vocibus Ita rebus Prophetatum.

Non minùs Parabolis operato Deo quam locuto. Tertull. I. de Reſurrec. carn.

whom they dealt with; but more freely then will become me in this *Philoſophical* age.

The uſe I mean to make of ſuch adumbrations I hope ſhall not be blamed by the moſt rigorous *Demonſtrators*. For I pretend to aſſume no more, then that thoſe Perſons who in the ſubſtance of their Character were apparently *Types* of *Meſſiah*, may be underſtood in all the moſt conſpicuous Tracts and lineaments of that character, the remarkable accidents of their lives, and famous Circumſtances of their Conditions, to repreſent him too: That thoſe Offices, Actions and Rites, which muſt be obſerved to have many things in them very notable, of which no other account can rationally be given, then a meaning to adumbrate ſomewhat more noble in *fulneſs of time* to be revealed, may not be thought, now that the ſubſtance appeareth to anſwer and own its ſhadows; The *Antitype*, applyeth and interpreteth its foregoing Types, inconveniently referr'd by me to that Purpoſe. If the moſt illuſtrious *Heroes* under the *Law* attain'd not their dignity and exaltation, approved not not their Vertue and Zeal for God, but by paſſing a ſharp trial and diſcipline of afflictions; it can be thought unreaſonable, that *Chriſt* alſo ſhould be conſummated by an anſwerable method of ſufferings, if it diminiſh not the excellency of Patriarchs and Prophets, that they were hardly treated by men very unlike them; were no argument of

Gods disfavour, that he seem'd to sleep, neglecting and leaving them unregarded in those pressures and difficulties; but rather a comfortable presumption that he had better things in store for them, reserv'd to their proper season, whereby he meant abundantly to make good with advantage all his gracious *Promises*; why should we prescribe God other Laws in a Parallel Case? Shorten his arme, and shrink up the nerves of his power, suspect his goodness, and circumscribe his wisdome by our narrow conceits, which before we allowed to operate by its own rule; judging *Christ* to be *forsaken* by his Father, because he is exposed to *endure the contradiction of sinners*, and rather appointed to triumph over, then be delivered from the petulant injuries of unreasonable and wicked men? Whereas it is much more rational, that seeing a series of correspondent effects and Productions, we should acknowledg the same hand-working in all, the same Providence pursuing one uniform design, perfecting and accomplishing in the Person of *Messiah*, what it began to form and shape out by degrees in *those models* and ruder *Draughts* (literally *those Types*) which were exhibited from time to time under the Law. To name some few by way of instance.

Divinarum virium lineamenta. Tertull. ubi supra.

Recollect, I pray you, that ABRAHAM, when God promised him the inheritance of *Canaan*, and a Descendent from his loins *in whom all Nations should*

ſhould be bleſſed; was (as it were) in the ſame breath commanded to *get out of his Countrey, to forſake his Kindred and his Fathers houſe*, to conflict with difficulties and dangers in his wandring life, and not permitted (otherwiſe then as a journying, fleeting ſtranger and *Pilgrim*) to take a view and taſte of the Promiſed Land, and at laſt dies, expecting with a very diſtant hope, the accompliſhment of that *Promiſe*, which he obtained not: And then you will not wonder, if Chriſt, in whom this and all other *Promiſes of God are Yea and Amen*, performed the principal ſublimeſt part of it, made all Nations *bleſſed*, by being himſelf a *ſtranger among his Brethren*, an *alien unto his mothers children*, who gave him a courſer reception then *Abraham* met at *Egypt* or in *Gerar*. ISAAC, the firſt pledge of this promiſed bleſſing, was derided and grieved by *Iſhmael* as ſoon as he was capable of feeling ſuch injuries, in which reſpect he is brought by St. *Paul* as an example of the *Spirit perſecuted by the Fleſh*, and did prefigure the ſcorns and contumelies which Chriſt ſuffered from his Brethren: Then devoted and given up to Death by his Father, lies a deſtined Sacrifice upon the Altar; and when the Knife is at his throat, redeemed by ſubſtitution of a *Ram*, to ſhew that the offering of the *Bleſſed Seed* was yet to be ſuſpended, and *Beaſts* for a time accepted as a Pledge of that expiation which he ſhould one day make. Thus did *Iſaac*, in whoſe loins

Gen. 12. 1, 2, 3.

Pſal. 69. 8.

Gal. 4. 29.

loins Chriſt then was, repreſent and perſonate before-hand the entire Myſtery of his Paſſion, and (which is not unworthy of note) in the very *Place* where afterwards it was to be acted. How punctually did JOSEPH, being ſold for a bond-ſlave, ſuffering a Martyrdom for Vertue, and then riſing from his Chains, and the ſtench of a loathſome Dungeon, to be a Saviour to *Egypt*, and to *Jacobs* Family, ſet forth the Perſecutions, Innocence, Exaltation of Chriſt, and the Salvation which by all theſe he wrought out for the whole *Iſrael* of God? Was *Meſſiah* to be like unto MOSES? Then 'tis moſt fit, by an early perſecution as ſoon as he was born, being *caſt out* to one Danger and Death for the avoiding another, by the unkindneſs and treachery of thoſe whom he came to ſave; the threats, and hard dealings from *Pharaoh*, and the long and manifold grievings of his meek ſoul by his perverſe Countrey-men whom he had brought out of ſlavery; He ſhould leave behind him a Copy and Pattern which Chriſt muſt tranſcribe, and be equal to *Moſes* in every part of his laborious troubleſome life, as well as tranſcend him in *Wiſdom*, *Power*, and the incomparable *Deliverance* and *Salvation* whereof the atchievements of *Moſes* were but a weak imperfect ſhadow. Does *Ezekiel* four or five times call *Chriſt*, DAVID, propheſying, that he ſhall be an Eternal Prince over Gods People, feed and guide them in the ways of his Judg-

Deut. 18. 15.

Ezek. 34. 23, 24. & 37. 24, 25.

ments

ments and Statutes? Then (beſide that this deſcription of *Chriſts Government* inferrs the ſpiritual ends and purpoſes of his Dominion) we are aſſured by God himſelf, that DAVID was a *Type* of *Chriſt*; and indeed he was a lively and exact one; In him we have a concurrent adumbration of all Chriſt's Offices: The Authority of a King; the Spirit and Illumination of a Prophet; and (though not the Function of a Prieſt, yet) the *Holineſs* and *Devotion*, the Care and Zeal for Gods ſervice, belonging to that Function: Nothing could better repreſent our King of the *Jews* in the *form of a Servant*, then *David*; a King choſen by God, and anointed by his appointment, yet living without power in the time of *Saul*. Nor could any thing foreſhew the ill treatment which our Lord found in the days of his humiliation at their hands, whom he delivered from more dreadful enemies then *Philiſtins* and Gyants of *Gath*; like thoſe diſgraces, oppreſsions and perſecutions which *David* endured from *Saul*, whoſe Battels he had fought. As his victories over the enemies of *Iſrael*, were *Types* of *Chriſts* ſubduing the powers of darkneſs; His Reigning over the People of God, an embleme of Chriſt his Sons ſpiritual dominion in the hearts of the Faithful, in which ſenſe onely *Davids houſe* became *ſure*, and his Kingdom perpetual: So were the cruelties of *Saul*, the treachery of *Doeg*, and *Achitophel*, the railing and curſes of *Shimei*, and the unnatural

unnatural rebellion of *Abſalom*, onely ſo many preluſions to *Herods* early attempts on Chriſts life, the ſlanders, blaſphemies, malitious deſigns, and bloudy Proſecutions of the *Jews*, the treaſon of *Judas*, and the pernicious wiſdom of *Caiaphas*. Nothing more can be added to make the reſemblance compleat, but this, that *David* was a perſon moſt dear to God, as being a *man after his own heart*, received the ampleſt teſtimonies and aſſurances of Gods favour, the moſt gracious Promiſes and Pledges of his laſting ſure Mercies; Yet no man more ſeverely chaſtiſed by his afflicting hand: Which makes it a leſs wonder, that God for the great ends of Mercy deſign'd by that method, ſhould give up the Son of his love, in whom he declared himſelf by a voice from heaven to be delighted and *well pleaſed*, into the hands of evil men: And for a complement of his ſufferings, pour his own wrath, due to our ſins, like *fire into his bones*. This whole *Parallel* is by *David* ſo fully ſet forth in very many places of the PSALMS, that the moſt acute interpreters are often put to great difficulties, how to diſtinguiſh the perſons, and aſſigne when the Prophet ſpeaks of himſelf, and when of our Saviour; and indeed nothing can ſafely be reſolv'd, but that both are intended; the two caſes being ſo much one, that the ſame words moſt fitly expreſs them. I hope you will forgive me the inſiſting ſo long upon this famous

Lam. 1 13.

P. 2. 22 40 69.

famous Type of our Saviours ſufferings. I will name no more, though it be evident that the beſt and moſt renowned men of all Ranks, and particularly the PROPHETS (who ſure had as good right to Gods Temporal promiſes as any other Jews) were vexed, tormented, impriſoned, baniſhed, ſlain, to leave a cloud of witneſſes atteſting this Truth, that as Chriſt exceeded them all infinitely in the excellency of his Perſon and Dignity of his Office, ſo he was to out-go them onely in the degrees of his afflictions, that the merit of his ſuffrings might be of greater value, as being intended to higher purpoſes. Nor will I trouble you after all this with the many *Typical Rites* and Actions obſerved very pertinently by others, though ſome of them do not onely adumbrate Chriſts ſufferings in general, but point particularly at his *Crucifixion*. As ISAAC's *carrying the wood* whereon he was to lie, which in the Antitype is fairly anſwer'd by Chriſts *carrying his croſs*; The crucified ſaving *Brazen ſerpent*, giving health to all that looked up in Faith to it, beſides a fit declaration and προκήρυγμα (in St. *Chryſoſtomes* expreſſion) of Chriſts curing the deadly fiery bitings of the old Serpent by vertue of his death, repreſented in that figure; gives us a further advantageous inſtance againſt the *Jews*, that every thing is not accurſed which *hangeth on a Tree*. And St. *Johns* authority is very conſiderable, who applyes the

Joh. 19 34. command of *not breaking a bone of the Paſchal Lamb* to this buſineſs; and his Reaſon of the Rite, that it was intended to leave a Prophetical intimation, that Chriſt our Paſsover ſhould die a death to which breaking of limbs was ordinarily annexed, but yet that the breaking his ſhould by care from Heaven be prevented; is much better then *Maimoni*'s weak conjecture, that it was onely to comply with the *Jews haſte*; For in what haſte ſoever they then were, the Wiſdom of God is never in haſte, nor can his Providence be ſurprized, or decree any thing to no purpoſe.

More Nevochim. part. 3. *c.* 46.

After theſe Typical repreſentations, it will be now ſeaſonable to hearken to the voices of the *Prophets*, which are the voice of God, and with clearer evidence predict what the other did but tacitely inſinuate and adumbrate; and we ſhall find them all with one mouth proclaim the ſame thing, the great and various ſufferings and violent *Death* of *Meſſiah*: Whom though they do not alwayes name, as ſometimes they do, particularly *Daniel* tells us MESSIAH *ſhall be cut off*, and dates his account not to the Birth or Reign, but the Death of *Meſſiah* the Prince; yet they ſo deſcribe him, as that the *ancient Jews* underſtood their meaning well enough, allowing the reading of *Pſal.* 22. 15. and expounding it of *Meſſiah*; as alſo *Zach.* 12. 10. which are both referred to by S. *John* as Prophecies of Chriſt's being pierced on the Croſs. And the

Dan. 9. 26.

v. Fuller Miſc. l. 3, *c.* 12.

latter

latter Rabbins, by their pitifull ſhifts, ſhew clearly that they refuſe the Interpretations of their Fathers onely for fear of prejudicing their *Hypotheſis*; and therefore ſtrengthen our Arguments, while they endeavour to elude their force. Out of the great plenty of *Prophecies* I will ſelect but one; (for what God hath ſaid once, is as infallibly true as if he had ſaid it a thouſand times:) 'Tis the 53 Chapter of *Iſaiah*, where you may read the contempt and ſcorn, the pains and torments, the ignominious and ſervile *Death* of Chriſt, ſo graphically deſcribed, ſo fully expreſſed, that you would imagine the *Prophet* to have been Spectator of the whole Tragedy, and retiring from that black Scene while the ſenſe of it was warm and high in him, he did βάπτειν εἰς τὴν τῶν τὸν κάλαμον, dip his Pen into his Mind, and tranſcribe as much as Ink and Paper could delineate from his affections and troubled Soul into his Book. I need not enlarge, for the *Jews* are ſo oppreſſed with multitude and weight of Evidences for a *ſuffering Meſſiah*, that to deliver themſelves in this ſtrait, they give us a Tale of *two Meſſiahs*, the *firſt* to be afflicted and killed, the *other* to triumph onely and reign: And ſo while one part of their fiction confeſſeth the ſufferings we contend for, and the other is affirmed vainly without ground or colour by them, they have thereby yielded us the whole Cauſe: And we may ſafely conclude, that ſince *Jeſus of Nazareth* appears

every way to have been such a Person as all *Predictions* and *Types* have fore-shewed, and to have been so used as they assure us he was to be, and no other is pretended to answer those prefigurations in any degree, *Pilate* was as good a Prophet as *Caiphas*, and being over-ruled by the Spirit of God, wrote more then he understood, but not more then was true, in this Title and Recognition,

Jesus of Nazareth King of the Jews.

AND now perhaps some of you are ready to say, that I have spoken a great deal to my Text, but little to my Auditory: Why should I bring you back to the first Elements of Christianity, who have been baptized into *Christs death* in your infancy, grown up in the profession of his Gospel, have had Christ in many Sermons evidently set forth *crucified* among you, and received him often in the holy Sacramental representation of his *Death*? After so many pledges of service and love enterchanged between you, what reason have I to doubt of your being Christians? I do not doubt it: But give me leave to tell you, There goes more to that then we generally imagine; every man is not a Christian who believes his *Creed*, nor does every one believe the Creed who supposeth and takes it for granted: Many of us believe the *Articles* of our Faith as we do the *Antipodes*, or the story of the *Trojan* War; we care not whether they be true or no: And such have need

need ſometimes to be catechized in the grounds, and more in the importance of their Faith. And many others who explicitely believe the Truth, are ſo far from *obeying* it, that they *hold it in unrighteouſneſs*; and R m. 1. theſe ought often to be told, that they believe enough to condemn, but not enough to juſtifie and ſave them. Suppoſe then, that you have devoured all the ſcandal of the Croſs, and what is an *offence* to *Jews*, and to *Greeks* fooliſhneſs, is to you the wiſdom and power of God, the one appearing eminently in the contrivance of this Myſtery, and the other in the great things wrought thereby. And now upon the whole matter, your armes are open to receive Chriſt, for the very reaſons which provoke the *Jews* to reject and ſcorn him: you can diſcern the *Lord of Glory* through the diſguiſe and form of a *ſervant*, contemplate him triumphing over the powers of Death and Hell in a ſervile ignominious Crucifixion, and therefore, becauſe he came not down from the Croſs, you will believe him. Pardon me, if I ſay, you may do all this, and yet be *Jews*. To make it appear, let me mind you of the *Jews* miſcarriages in this behalf. We have found them blameable, 1. For not accepting *Jeſus* as their *King*: 2. In the reaſon why they refuſed him, Becauſe he he was a Spiritual, not a Temporal Prince. Be faithfull then to your own ſouls, and in this ſolemn ſeaſon of ſelf-examination ask your Conſciences theſe two Queſtions; 1. *Whether you do ſincerely*

cerely own and receive Jeſus for your King? 2. If you find your ſelves faulty and deficient in that Duty, Whether the reaſon why you do not cordially embrace him be any other then that of the *Jews*, becauſe his *Kingdome* and his Laws are *ſpiritual*, and you are Carnal? 1. Whether you do own and accept Chriſt for your King? I know you are apt enough to admit his other Relations to you; every one hearkens willingly to the glad tidings of a Mediator and a Saviour: 'Tis pleaſant to think of a *Sacrifice* conſiderable enough to atone for our ſins, of ſuch a *High Prieſt* entred within the vail interceding on our behalf at Gods right hand, who will ſurely be heard when he prays, and who hath already obtain'd eternal redemption for us. Nay we can like well that he be a King too, (provided that as his Kingdome is not of this world, ſo he trouble not us with it in this world, pretend not to govern us till we come to heaven. 'Tis not amiſs that he be powerfull enough to overcome our Enemies to *ſpoil Principalities and Powers, lead captivity captive*, and after that give *gifts unto men*, when he hath through his Death deſtroyed the Devil who had the power of Death, that he be able and willing to enſtate us in eternal life, and aſſume us to the participation of his Kingdom. Tell me now, I pray you, what temptation had the *Jews*, why they ſhould not be as good Chriſtians as we upon their own grounds, if this be all? what carnality of theirs

theirs would have reſiſted the propoſition of ſuch a Sacrifice to expiate for their ſins? Why ſhould not a *Phariſee* be content that he might have an *Advocate* always pleading for him at the Throne of Grace? What could move the groſſeſt dreamer in the *Sanhedrim* to refuſe a reverſion of eternal glory in heaven after the enjoyment of thoſe preſent felicities which he deſired on earth? There is ſomething ſurely more then this in the accepting and acknowledging Chriſt for our King, or elſe the Jewes would have accepted him too. The Duty of a ſubject to a *Prince* is expreſſed in one word, *Obedience*. The Tributes of our Eſteem, Honor, Reverence and Recognition, are good circumſtances in the performance of our main Duty; but without it are follies or crimes. I need not teach the Court how little *Complements* ſignifie, you know that for the moſt part they are like *Nil's in a Cypher*, us'd onely to amuſe, to conceal, not explain our minds: Nor ſhall I need to ſay here, the profeſſion of that Duty and ſervice which we mean not to performe, is no more then a *Complement*, unleſs it prove a ſcorne too; for in ſevere examination, to acknowledg our Sovereigns Power, and yet refuſe his commands, is at once to recognize and defie him; to call Chriſt our Prince, and not ſubmit to his rule and Laws, is but to bow before him, cry *Hail King of the Jews*, and *crucifie him*. Obedience hereby appears

pears to be the natural neceſſary Duty of a Subject to a Prince, becauſe it ſupports and maintains the end of the Relation between them, enables the Prince to do his Office. It is the end of all Government, to procure the good of the whole Community; but no Governour can do that, unleſs he be obeyed: without obedience, the Scepter is but a Reed in his hand, a Rod of weakneſs and contempt, not of power. 'Tis folly to expect to ſit quietly under our own *Vines and Fig-trees*, enjoying all the benefits of peace and plenty, unleſs we conform to thoſe Laws which preſerve peace, and effect plenty, by regulating every man in the orderly purſuit of his own honeſt ends without enterfering with thoſe of his Neighbour. 'Tis madneſs to look that a *King* in his *ſingle Perſon* ſhould ſuppreſs *Rebellions*, repel the force of invading *Armies*, drive *Enemies Fleets* from his Coaſts, or conquer them upon their own: But by the free and hearty obedience of his *People*, He can do whatſoever his whole Kingdom can do, Becauſe thereby their entire ſtrength is concentred in Him, and He can manage and employ it as eaſily as the members of his own body. The ſame obligation both of Duty and Intereſt have we to obey Chriſt; of Duty, that we defraud him not of what we owe him; and Intereſt, that he may be able to do us the good which he deſigns: For neither can he ſubdue his and our Enemies (to the purpoſes we are con-

concern'd in;) nor make his Subjects happy without the concurrence of their obedience. He cannot deſtroy the works of the Devil, if we will perſiſt to employ our ſelves in his works, reſolve to be ſlaves ſtill, notwithſtanding all the liberty purchaſed for us, and when the Captain of our Salvation hath caſt down and bruis'd his head; made it eaſie and ſafe for us to tread upon our old Enemy, we ſet him up again, and fall down and worſhip him Nor can he bring us to heaven unleſs we conforme to the Laws and conditions by which we are to be advanced; receive his Kingdome firſt into us, that we may be afterwards received into it; For whatever God might have done, if we ſuppoſe a time before the method of our Redemption was decreed; It will be ſafe to ſay, that ſince he hath limited himſelf by an expreſs act and declaration of his will, and Covenanted with Chriſt, that upon his voluntary laying down his life as a ranſome for the World, he ſhould have power to beſtow the Kingdome upon ſuch, and ſuch onely as *Believe* and *Repent*, no man now can look to go to Heaven by Chriſt, but he whoſe Faith receives Chriſt for his King, and whoſe Repentance grieves for having offended him, and reſolves to ſerve him faithfully for the time to come. Theſe are the two joint inſeparable *Conditions* of our Salvation neither of which will ſingly avail us: For as

it is impoſſible to Repent without Faith, to convince us of the neceſſity and benefit of that Duty, ſo our Repentance it ſelf inſtructs us, that Faith alone is not our whole work; Becauſe we Repent not that we have no Faith (ſeeing we ſuppoſe Faith, to be the principle which moved us to repent) but we grieve to find our ſelves defective in our obedience, that we have not perform'd what we believe our ſelves bound, and engaged to. For this is the proper buſineſs of Faith, to ſhew us our King, and direct us in our duty to him. If we onely believe the *Theory* of the Goſpel, acknowledge the truth of all that our Saviour hath taught, and no more, This makes Chriſt but ſuch a King as GROTIUS think's *Pilate* took him for, a kind of *Rex Stoicus*, a Prince and author of ſome rare opinions and ſpeculative truths; and Chriſtianity it ſelf but a *ſect* (as *Tertullian* often calls it in a better ſenſe) combined in the aſſerting an excellent *Hypotheſis*; not a Kingdom and body Politique, join'd to one Common head, by which all the members are guided in the actions of life, and purſuance of real ſolid concernments. Me thinks the Lawyers (who are verſed in matters of government) give us a good Notion of *Faith*, when they joyn it with, and make it Synonymous to True Allegiance. And a *Prohibition* from them would be ſeaſonable in this caſe, to track the exorbitances of ſome Divines, who evapo-

Grot. in Joh. 9. v. 38.

evaporate all Religion in Notions. Had Chriſt been propoſed to us onely as Prophet, ſuch a Faith had been a hand fitter to receive him, it might have apprehended *Viſions* and Revelations well enough: but ſeeing he is a King, and delivers *commands*, Obedience onely is relative to them. And we may believe St. *James*, who tells us, that *Faith which works not*, when tis bidden by ſuch an Authority, is *Dead*. The Faith which onely lives, and can make us do ſo, is that which expreſſeth it ſelf by lively operations, being animated and *actuated* by an obedient *Love*, that Generous Principle which even in humane affairs noble produceth all the great and worthy things in the world, by thoſe Perſons who ſerve the Prince whom they *love*, *vigorouſly* and *Bravely*. That *Obedience* onely can bring us back to God, we may know by this, that Diſobedience caſt us out of his favour and preſence: and if the effect of our Redemption be to recover us the Paradiſe and the favour of of God, which we loſt at firſt by diſobeying his commands, it muſt alſo put us into a ſtate of obedience, without which we cannot be capable of recovery, the *Cherubim* with their flaming ſword will ſtill fight againſt us upon the old quarrel; and it muſt find a way to help us in that ſtate, or elſe we ſhall quickly loſe all again. It was very agreeable to the Majeſty and goodneſs of God, to compaſſionate the weakneſs of his poor *Lapſed* Creature ſo far, as to

James 2. 26.

πίστις δι' ἀγάπης ἐνεργουμένη Gal. 5. 6.

make our task eaſie and proportion'd to our infirmity, to accept ſincere honeſt endeavours inſtead of exact unerring obedience, which *Adam* fail'd of, and we in the ruine of our nature could by no means have performed. But to be reconciled to *diſobedience*, is inconſiſtent with every one of his attributes; even goodneſs it ſelf would ceaſe to be good, ſhould it Patronize and encourage evil; now diſobedience is all Evil, tranſgreſſeth and violates the whole Law at once, *The ſoul that doth ought preſumptuouſly*, diſobeying with a high hand, *reproacheth* the *Lord*, and deſpiſeth his comandments. I may add, and his Mercy and Grace too, which are afforded to invite and help us to obey, and would not have been given us to that purpoſe, were diſobedience by any means reconcileable to our obligation and Gods favour: And between Obedience and Diſobedience I know no *Medium*; That pretence of ſerving Chriſt out of *Gallantry* is ſomething that I confeſs my ſelf not acute enough to underſtand, any further, then as a colour for not ſerving him at all. For *precarious Authority* is a contradiction in Terms; the Prince who hath no other, is a Tenant at will, holds his Crown and Dignity in a kind of *Villenage*, and ſervile dependance on the Pleaſure of his Subjects; and where Chriſt hath no greater command then ſo, he may be any thing elſe, but cannot be a King. My Brethren, be not deceived; though *God ſo loved the world*

Num. 15.30, 31.

as

as to give his onely begotten Son to die for us; yet doubtleſs he loved his Son whom he ſent from his boſome, infinitely more then all the world for whom he gave him; and therefore will be ſure to provide for his honour before our ſafety: To which purpoſe, we ſee he hath ſetled his Kingdom on ſuch terms, as that we ſhall not have the benefits we expect, unleſs he have from us the glory due to him. We cannot be ſaved, unleſs he be obeyed; and we become ſo far both his Servants and Friends, as to do whatſoever he commands us. God will certainly aſſert his own *Laws*, and vindicate his Sons *Honour*; and that may be done, whatever becomes of us: Chriſt may be glorified even in our deſtruction, and will be ſo, if we envy him the glory of ſaving us: He will ſhew himſelf a King in puniſhing our Rebellions, if we bereave him of the delight of rewarding and crowning our Obedience. His Kingdom cannot ſtand, to the effecting its gracious purpoſes of making us happy, if it be ſo divided againſt it ſelf, as that our perverſeneſs draws one way, while his Precepts direct us another: Nor to the preſervation of his Majeſty, if he be ſo divided againſt himſelf, as to prevaricate in the execution of his own Laws, ſuffer our diſobedience to prevail over his Juſtice, and eſcape the puniſhment denounced againſt it, that *Death which we chooſe and ſeek in the error of our ways*. Let us therefore be wiſe, and follow the good Advice long ſince given to Mankind in this

Loco ſup. citat. de Divinatione, l. 2.

this behalf; which *Cicero* hath tranſlated for us out of the *Sibyls* Books, *Eum qui Rex eſt Regem eſſem agnoſcamus*. Let us obey faithfully and in good earneſt the King whom we own and acknowledge; yield the ſame compliance to his Rule and Government which we give every thing elſe under whoſe power we are. Even our follies may counſel us in this; our ſins may inform and direct us to the way of performing righteouſneſs; ſerve but God as heartily as you do the Devil, and it will be well. While *ſin reigns in our mortal bodies, we obey it in all the luſts thereof*. One fleſhly appetite bids us *go*, and *we go*; another calls us to *come*, and *we come* at a beck; a third commands us to *do this*, and *we do it* readily, without ſtop or heſitancy. Ambition makes us ſlaves, in hope of being Princes; We become flatterers and paraſites to great perſons, and if one of them ſtrike us *on the right cheek*, we haſtily *turn to him the left*, eſteeming his ſcornfull blows as *healing* as the KINGS *Touch*. Our *Covetouſneſs* condemns us to the mines, ſends us to the confines of Hell, and we often break into the bowels of it to fetch Treaſure, and we bring up with labour and hazard our Idol Gold from them, which we conſecrate for a God in our hearts, and ſerve it with far more Religion, then the Lord of heaven and earth. Our *Luxury*, *Gaming*, and other coſtly ſins, take away our *Cloaks*, and we give them our *Coats* alſo: Our Proud, Malicious, Luſtfull *Quarrels* bereave

reave us of our *eyes* and *hands*, and we chuſe rather to go to Hell, *blinde* or *maimed*, then having all our *Members* to enter into *Glory*. Why do we not obey Chriſt at this rate? Why do we love to be the Slaves and *Martyrs of the Devil* and Damnation, abhorring the free and happy Service of Chriſt. 'Tis not becauſe his wages is inconſiderable; for eternal life is the reward of ſuch *as obey him*. Nor that his commands are *grievous* and *intolerable*; for they are *peace* and *joy* in the Lord: Preſent happineſs in themſelves, and pledges of future glory. I ſhould diſparage the excellency of Chriſts preſcriptions by ſaying, That as much as Health is better then a Feaver, ſo much is Sobriety better then Drunkenneſs; which often recompenſes the jolly, voluntary madneſs of one hour, with the indiſpoſition and uneaſineſs, at leaſt, if not greater inconvenience of many years. If a laſting vigorous conſtitution of *Body*, a conſtant ſerenity of *Minde*, a Soul firm and lively in all its faculties; an active Manhood, a venerable Wiſe, length of days, be more eligible, then early Gouts and *Catarrh*'s; a decrepit uſeleſs youth, a wretched contemptible old Age before its time; a Soul always looſe and unhinged, a Minde ſottiſh in debates, and brutiſh in its reſolutions, unable to give or take counſel; then is the perpetual feaſt of *Temperance* more inviting, then the loads of Gluttonous meats, and the killing debauches and riots of Luxury and Incontinence. *Heathen* Philoſophy could have made

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theſe compariſons, and carried them by inſtances through the whole Scheme of *Ethicks*; or rather it would have diſdained that *Vertue* ſhould be at all compared, either with the filthy nature of *Vice*, or its pernicious conſequences. And I hope a Chriſtian converſation will appear in all reſpects to tranſcend Heathen Morality, as far as that is above the dirt and mire of the moſt brutiſh ſenſuality. The ſatisfactions of a regular orderly life led, *ſecundum Naturam*, which is all Philoſophy aims at, are much more agreeable then thoſe low and vile diſorders which ſome men deſire to wallow in; but infinitely ſhort of thoſe heavenly joys, wherewith mindes illuminated by the Holy Ghoſt, furniſhed and adorned with his Graces, are continually entertained; beſide, that this *Paradiſe* they now enjoy, is the way to *Heaven*, this ſerving and walking with God in a delightful affluence of pleaſures, is but their pledge and aſſurance of being tranſlated in time to live with him for ever. Nor yet is our employment diſhonorable and baſe; for our Lord requires us to do nothing, but what himſelf hath done before us. 'Tis true that *Seneca* ſays, "*Rules* and *Precepts* are "neither ſo compendious, nor efficacious a way to "teach Vertue, as when we ſee the thing it ſelf exem-"plified in actions adorned with all the advantage "and life of Circumſtances, and real Demonſtrations; we apprehend better ſuch ſolid repreſentations, and are affected more, when we perceive our Teacher *believes*

Cic. de Fin. paſſim.

Epiſt. 6.

believes himself, and practiseth what he recommends; and men, in all cases, follow cheerfully, when their leaders first attempt difficulties, endure hardships, and undertake dangers in their own Persons: All these Invitations we have from Christ. He is himself the *Rule* of all he teacheth; the *Example* of all he commands; the Instance and *Pledg* of all he hath promised: We may learn of him to be meek and lowly; for he hath dignified that humility by debasing and emptying himself, which *Aristotle* thought a vice, and we account a folly; He hath *consecrated* that Poverty in his own wants and destitutions, which we fear more then death; He hath *sanctified* Afflictions in his Sufferings, honoured *contempt* and scorn by being reviled and spit upon, and placed a *Crown* for martyrdom upon his Cross; He hath conquered Death by submitting to it, and made it now a way to Eternal Life, of which his *Resurrection* and *Ascension* are our certain Pledges. What then is the reason, why after all this we are unwilling to learn the best things, follow the noblest, most alluring example, embrace the most precious rewards under the conduct and government of this our King? The very same thing causeth our backwardness which made the *Jews* so refractory and untoward before us; the things proposed to us are spiritual, and we are carnal. I doubt not but R. *Akiba* thought much better of *Jesus* whom he helped to

Eth. Nicom. l.2. c.7.

condemn and crucifie, then of *Barcochab*, whose Esquire he made himself in that fatal Rebellion against the *Romans*; but the one gave him hopes of enjoying the worldly things which he loved, the other would have taught him to contemn them, which was a hard lesson to a Carnal Man. And we may believe, the *Jews* now desire that *Messiah* whom they look for, and yet some of them deny him before-hand for the reason that Christ was refused by their Fathers. *Fagius* tells us, divers of them confessed to him that they would not have *Messiah* come in their days, because the *Law* would oblige them to forsake their *Usury*, being return'd to *Canaan*, and having no strangers left on whom to exercise it. Just so it is with us; we are enslaved by strong habits and the power of sin, and so not free to apply our selves to a better Master; we are *bored through the ear*, and cannot abide to change, though for liberty; we have so long served our senses, and fleshly appetites, that our souls themselves are grown flesh: Being used to *Leeks* and *Onions*, gross foul feeding, we loath *Manna* as insipid *light Bread*; relish not spiritual delights, because they are too subtil and too pure, food rather for Angels then Men. And as spiritual entertainments are too fine, so spiritual commands, which undertake to purge the heart and soul, are too severe for flesh and blood. *Repentance* is a grim Duty; Mortification, that Metaphorical death, is to us

Fag. in Deut. 23

like

like the true one, *a King of Terrours*; Becauſe to our fleſhly concupiſcences it is a true and real Death, brings out thoſe Enemies of Chriſt which will not let him reign over them, and ſlays them before his face. For this ſad and killing malady, this ſpiritual madneſs of ours, I know but one remedy: Had we the ſame reſerve of Reaſon in our diſtemper, as had that mad *Philoſopher*, who leaped into the Water, which the nature of his Diſeaſe made him abhor, we might finde a cure as he did: could we be perſwaded (for trials ſake) to take up Chriſts yoke a while, we ſhould ſoon find it an Inſtrument not made to load and gall our necks, but to eaſe and defend us from the preſſure of our burden; we ſhould diſcover, that no one Precept hath been given us by Chriſt, but to make our life more comfortable, and our duty more agreeable. *Meekneſs* was preſcribed to allay the ſtorms of Anger, to preſerve a *Perſon* of that Dignity that every Chriſtian *is*, from diſcompoſing himſelf, forfeiting his Reaſon and his Reverence with Man-kind at every little accident, and to caſt out the Devil of Rage, which makes us foam and tear our ſelves, and place us quiet, and in our *right minds at the feet of Chriſt*. Not to *look* is enjoyned, as an expedient to make the ancient Duty of not *luſting* more practicable, it being much eaſier to keep a houſe from burning before then after the fire is kindled in it. *Reſignation* and Contented-

neſs are commanded, to deliver us from the Rack of coyetous and impatient Deſires,, and to be our Sanctuary in all diſtreſſes. *Humility* will prevent Quarrels, and *Merciſulneſs* will end them as ſoon as they begin. *Charity* will reconcile us to God and Man, and the Duty ſhall I call it? or Priviledge? of doing all the good we can to mens bodies and ſouls, is a Dignity and a pleaſure (I had almoſt ſaid) too great for mortal Men; it makes us Kings and Prieſts, nay, Angels, the miniſters and conveyers of Gods mercies and graces, and ſubordinate Saviours to one another; anticipating our future *joys* and *bleſſedneſs*, giving us before-hand that Quality which alone ſhall poſſeſs our ſouls in Heaven, *pure* and *univerſal Love*. The Apoſtles themſelves were carnal enough, unapt to entertain the Spiritual part of Chriſts Doctrine and Kingdom; continued, even after the Reſurrection, to expect an earthly Rule under him: But when the Holy Ghoſt had enlightened their Minds, and rack'd their Affections from this Earth and Lees, then they ſoon deſpiſed all the allurements of the World, ſcorn'd them as droſs and dung, accounted nothing happy or pleaſant but to ſerve Chriſt, nothing great and honourable but to ſuffer and die for him. The ſame *Spirit of Grace*, did we not check and ſtifle his good motions, unkindly *grieve him* by refuſing and *reſiſting* his Addreſſes and Courtſhips to our ſouls, would work the ſame bleſſed effects on us,

Acts 1. 6.

give

give us a true taſte and delightfull reliſh of ſpiritual excellencies; convince us, that nothing is ſo lovely as innocence, that harmleſs Dove-like temper; nothing ſo happy as a Conſcience always *at peace with it ſelf* and *with God*; nothing ſo honourable as to ſerve Chriſt, whoſe Injunctions are but ſo many ſteps and degrees whereby we aſcend nearer and nearer to God: Aſſure us, that *Repentance* it ſelf is but the caſting off an intolerable Burden, *Mortification* but the pulling a *Thorn* out of our Fleſh, which grew there from the Curſe; ſubduing that Rebel part which is always infeſting our quiet, and giving us an entire Dominion over our luſts, which Heathen *Moraliſts* ſay is the greateſt Empire that mortal men are capable of; and in ſum, that there can be no objection againſt that Obedience which makes our Lives comfortable, and Death it ſelf advantageous. *Laſtly*, this would eſtabliſh ſuch a practice of Chriſtianity as might remove the onely ſcandalous obſtacle of the *Jews converſion*. At this day they ſay, Chriſtians themſelves keep them from being Chriſtians, add a new offence to the Croſs, which lay not in the way of their Fathers; By not living *ſuch lives* as the *Prophets* fore-told ſhould be the effect of *Meſſiah's* Government, and as Chriſt's own Doctrine and undertaking gave the World ground to expect. "What ſhall I do? (ſays a *poor* "*doubting Jew*,) I ſee, after ſo many Ages of vain expectation, no ground to look for the *Meſſiah* which

which our Doctors talk of; and indeed, *Jesus of Nazareth* did so well answer all the Characters observable in Scripture, that I began to turn my thoughts toward him: But alas, I perceive his own Scholars do not believe him: They persecute us indeed for *blaspheming his Name*, and yet they give us every day new cause to blaspheme him; and not onely think him an *Impostor*, because we see nothing come to passe which he promised, no meeknesse, no humility, no patience, no innocence, and especially none of that love which he told us should be the badge and cognizance of his Disciples. But on the contrary, all the vices reign among the Professors of the Gospel, which *Jesus* professed he came to extirpate and drive out of the world. How can we choose but speak evil of His Name, when Christians lye, and cozen, and swear falsly by it; call his name over all their wickednesses and lusts; slander, backbite, supplant, rob and murder one another, and all in *Christs Name*, do all those things for which *no Sacrifice* will expiate with us, and which *Heathen* honesty abhors to hear of, for Christs sake, and in zeal to his Glory. If Christ taught these things, he deserves all the Reproaches and Curses which any *Jew* can lay upon him; and if he did not, where shall I be instructed in his Doctrine, for Christians seem to think he did teach them. "Furnish me, I pray, with some answer to this objection in charity to this *Jew*, for your own credit, and

and for *Chriſts* honour; nay, help me, I pray you, to defend mine own Sermon. For perhaps *another Jew* will ſay, I am willing to think God did not intend *Meſsiah* a Temporal Kingdom, But hath your Jeſus any where a Spiritual one? You have proved his *Title*, But where is his Poſſeſſion? Can he have a Kingdom without Subjects? Perhaps he ought to reign, but I would be glad to ſee that he does: I would joyn my ſelf to a Church, not to a fancy and *Roſecrucian* inviſible ſociety, which ſubſiſts onely in imagination. The *Prophets* have told us, that *Meſsiah* ſhall *ſee of his ſeed*: I would be glad to ſee it too, and *that the pleaſure of the Lord did proſper in his hand*. But certainly, you Chriſtians believe *our Meſsiah*, not your own; for all your aims, endeavours and affections are fixed upon worldly advantages, and ſatisfactions of the fleſh; and while your diſcourſes deſtroy the *Temporal* Dominion of *Jeſus*, and your lives his Spiritual, you ſeem to confirm me, that *Jeſus of Nazareth is* not *King of the Jews*. Theſe objections cannot be taken off by any way but one; the Reformation of our lives, the expreſſing in our actions, as well as words, that Religion which Chriſts Doctrine, Example, Graces, and holy Ordinances were deſigned to plant and keep up. Were this done, we ſhould ſoon ſee the *Mountain of the Lord advanced, and all the Nations flow to it*; Jews and Heathens would be raviſh'd with the beauty of ſuch a Religion, and crowd into Chriſtianity; ambitiouſly contend to come under the government

Iſai. 53. 10.

Micah 4. 1. Iſai. 2. 2.

vernment of that King who makes Virtue the Complexion of his Subjects, Humility, Meekneſs, Purity and Charity, *the Elements* of his new World, and out-doing all the Heathen Fables of a *Golden age*, all the *Jewiſh* fancies of a *ſecond* Paradiſe in their new *Jeruſalem*, ſettles among Chriſtians a temporary Heaven, while they live in the way to that Eternal one which he hath prepared for them after death. To which Kingdom, prepared for us in the eternal deſign of his mercy, and purchaſed by the blood of his Croſs, he bring us by the help and guidance of his grace and holy Spirit, *&c.*

FINIS.

ERRATA in ſome Copies thus to be amended.

PAg. 5. lin. 6. for *ſeeming*, read *teeming*. p. 8. l. 11. for *Chriſoſtome*, r. *Chryſoſtome*. p. 10. after *unworthy*, add *of their care*: after *prophane*, add *and accurſt*. p. 14. l. 25. for *Nation*, r. *Reaſon*. p. 27. l. 23. dele *not*. p. 35. l. 4. for *therefore*, r. *thereby*. p. 42. l. ult. for *track*, r. *traſh*. p. 43. l. 2. r. *a* Prophet. p. 43 l. 26. for *help*, r. *keep*. p. 46. l. 2. r. *eſſe*. p. 47. l. 27. for *meats*, r. *meals*.